

## Walking with Buddha

by june *Friday, Jan 25 2013, 10:19pm*

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if you walk with Buddha  
on your right then be assured  
Mara, the great tempter, is immediately to your left

this world is defined by opposites --  
but for the notion of 'good,'  
'evil' could not exist.

the more we toil to  
achieve a particular objective  
the closer its opposite approaches;  
great achievements are necessarily accompanied  
by great falls,  
polarities are inextricably bound  
everything is defined by its opposite;

locked in mutual embrace, polarised forces  
vie for supremacy,  
eternal conflict appears to be  
the one consistent characteristic of this plane  
or is it a signpost to salvation?

if we strive for a high ideal,  
we risk the usurper  
stealing our prize,  
it is the dilemma of the ages  
prompting an ancient poet/scribe  
to vent his frustration  
and despair,  
'there is nothing new  
under the sun,' he wrote  
when in reality the opposite is true  
nothing remains the same  
for an instant;

conservatives toil in vain to preserve  
and chisel their values in stone  
only to have them disintegrate  
before their eyes

whenever great calamity or 'evil' dominates  
be assured its total defeat is inevitable,

as it creates all the forces necessary  
for its own destruction; it's as certain as the cycles  
of night and day.

it seems we face a dilemma  
in this world,  
the fruitless and futile struggle of polar opposites  
or the choice of freedom, emancipation.

ancient and modern scribes  
have shown the way,  
it has been written;  
'If you see the Buddha on the road, kill him!'

Indeed, all teachers are frauds whether by intent,  
circumstance, folly or tradition --  
no-one can give you  
what you already possess unless they lie and deceive.  
gurus are slaves to their disciples  
as their disciples are slaves to their gurus/masters,  
however, the obvious fact remains,  
emancipation is a singular endeavour  
and a highly personal attainment.

following or subscribing to any teaching, person  
or existing inscription  
-- doctrine, dogma or discipline --  
is the height of perversity,  
Liberation is not found in the binding  
chains of prescription.

Why should we kill the Buddha  
or crucify a Christ?

we do so to shatter the bonds  
of blind obedience (slavery) and free  
ourselves from the inculcated dreams/myths  
of culture -- [remember] culture is the mother  
of all binary oppositions and polarities  
and culture, as is evident today, is inherently perverse/sick,  
i need not qualify the obvious.

consider the strange narrative of the Gospel of Luke  
in which the victorious end is presented at the beginning.  
Prior to the apparent defeat, victory is asserted at the outset.  
the protagonist figure is tempted by his opposite,  
thesis and anti-thesis struggle and the protagonist  
overcomes, not by vanquishing his opponent, but by  
disengagement; the opponent is acknowledged  
but not engaged ('get thee behind me').

the futility of the endless struggle of polar opposites is  
clearly avoided in favour of another way.

the Buddha also avoids polar extremes and advocates  
the middle ground.

both narrative figures acknowledge our world of corruption,  
misery and perversity but demonstrate that the optimum approach  
to divisive extremes is to understand,  
withdraw your active or passive support, but never subscribe  
or take 'sides.'

now, you would be a fool to believe in or subscribe to anything i say,  
wouldn't you?

you have been free since your inception, any bonds are purely illusory  
and self-imposed, all constraints are of your own taking (subscribing) not  
making;  
you (not your body) have been made whole, perfect in every way  
complete.

Are we aware of any leaders today that lie and deceive?

would you continue to actively or passively support cultural perversity,  
divisive hatred and destruction or would you withdraw your  
subscription/support  
and allow harmony to prevail?

<http://jungledrum.hopto.org/news/story-366.html>

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Underground Oz Poetry. <http://ozpoetry.lingama.net/news/poem-307.html>